487 of dirty, mixed kampongs, and then went up along the cliffs over the sea to Nangapanda. Then the road headed into the mountains, and after
[361] a long stretch which appeared to be practically uninhabited (as usual between the coast and mountain folk, here as in the Toradja country),
797 and finally we arrived in Badjawa. Before we reached Badjawa we saw a large mission station at Todabelu, where there were many modern buildings, a seminary, and a model farm as well as a trade school. All of these were notably advanced over anything else we have seen in Flores. As usual, it is connected with the
526 mission. In Badjawa there was a great crowd for the day, and football games were held. These are the great sport all over Indonesia now, and it is coming even into the remote kampongs. It is the national sport (i.e., soccer).

291 We saw here the dirty but spirited Ngada, with dull clothes. The adat dress, however, is striking, especially that of the men. It consists of a dark blue cloak and a red headcloth.
304 We also noted that a lot of the people had filed teeth, and in addition many had blackened them. Earboring is a general practice here, but as usual the younger men may have the holes but no rings. (For example, the assistant in Roworeke is like this and so is the younger guru in Le-
[771] loba.) This is a pretty primitive looking lot, although most of them are Christian.

361 The Ngada kampongs are hard to see as they
342 are nearly all behind bamboo thickets. Ngada houses are rectangular with low hanging hooded roofs. They are built on piles definitely, unlike Ende (or at least most of the houses in
[778] Ende) and Larantuka. In these kampongs there are not many stones that I could see, but as
769 yet I have not seen a kampong fully. Notable
346 are the inverted pyramid-like ancestor houses built on a single post. They are called nadu

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592 I heard that there were up to thirty or more
243 people in many of the houses. The complex arrangement of rice fields stretches out far below and here the people work with several
[231] buffaloes. The fields are irrigated but perhaps this is done merely by flooding. I must ask about this. All around here one can see
361 small kampongs in the distance, each with a holy
778 tree. One has a fine big one. They are mainly situated on rises and they are small, for example, Weol has only about thirty houses in it. The priest says that there are many of the stones in kampong Ruteng located about 1½ km. outside of the town. I must see them.

124 The priest says that it is necessary to give
[273] the old men native tobacco and palm wine. The
[276] latter costs fifty sen per unit. I will try to
[435] buy some. I hope to work in the kampong each day, and the guru will bring the table and chairs up. Some days we may work in the chapel. The guru is being taken off the payroll of the
[465] mission for one month and I will pay his salary, which is about fl. 75.00. I will give him about fl. 125. He must hire a coolie to do his garden
342 work which is pressing right now. The wooden
177 houses were introduced here by a priest. The
515 guru seems O.K. He smells, like most of the folk here, including the priests. Bathing is not done very much here.

582 I talked with him a bit and he says it is
614 possible to marry within the clan if the relationship between partners is distant enough. Clans are known as va'u. There are subclans, called panga, and one may marry within these in the same way, according to the guru. I must find out more about this and also get the kin system. We will start tomorrow.

526 In the afternoon we went to another place in the center of the town where they were playing football. A great crowd gathered, and despite

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526 the heavy rain it started at two because it was being played for a prize. One team was called ATOM (Anak Tanah Orang Manggarai), and the other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them with plumes, and fancy coverings with plumes on their bodies, as well as a kind of tail of plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial dress of Manggarai, and they said they use them in all kampongs for ceremonies. They had bells on the rear which jingled as they danced with a jigging step. It looked and sounded just like American Indians at a powwow, except that the dress was different. In addition, they yelled from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent with a buffalo thong whip. The defender carries a round buffalo hide shield and a curious bow-shaped parrier which is quite long and looks like a bunch of rattans tied together. The whole thing gave the appearance of a war dance, and perhaps it was.

I met the Radja and he said that they used such costumes in war formerly. They also used shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs too were especially like a cheering section which kept up a chant from time to time answering the yells of the fighters, in chorus. The fighting seemed formalized, and they danced around jingling and kept this up until they were ready to close in. Then even the approach was formalized. As soon as a blow was made the attacker ran away, as though he had taken a coup. It looks to me like ritualized mock warfare with whips.

[i.e., Children of the Land of the Manggarai Analyst]

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776 The main god, called in the books Mori Kraeng, is properly called Moring Agunaran.

565 554 Kraeng here is the original title for high nobility, but it has been cheapened now and any big may use this as a title. Thus the kepala kampong may be called kraeng.

796 614 782 231 [887] At ceremonies animals are cut up. This is done by families or pangas. Each man in the group sacrificing the beast, touches its neck with his knife, and finally one who is very clever kills the animal. (This is like the touching of the head stuff in Borneo head-hunting.) Praying is done by a clever old man. He is not necessarily the tuan tanah or mbako or any set person.

526 535 574 555 The whip dance (main tjatji, as they say here) is done at many feasts. Each house has some costumes, and the men may use them. They say that it is true in these whip dances that they try to hurt the opponents, and that the girls admire one who has put out another's eye.

764 In these two kampongs there are no graves under the holy trees, but they say that there are graves under the tree at Ruteng.

535 527 526 533 [276] [887] 900 In the afternoon we went to see some fine dancing on the Ruteng alun-alun. This is part of the week long independence festival. The lads are still doing the whip stuff, and they get prizes if they draw blood. There are scars on the backs of many of the men because of this. There was a troupe of amazingly dressed men from kampong Ruteng who were dancing and singing. Betel ingredients were passed to them. Two old women were beating drums to all sorts of rhythms, and there was also a lad beating on a gong. Later two women played two gongs, and women and men played drums. This entertainment was complicated and good. Most drummers and gong players seem to be old women. These

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534 drums and gongs were brought here from several
535 kampongs. They are the real tuan tanah articles.
[624] At one time three little girls danced with their eyes downcast and with very little movement of the feet. They wore slendang and nice
[292] dresses. The oldest man, looking like a nickel head Indian, had on an amazing costume with rich embroidery, and a silver fringe under his chin like a beard. For a head decoration he had a gilded horse. He also carried two kris, and each of the other men had one.

●526 Now, at 6 P.M., after all day of it, taking turns, the men are still whipping. This is a tireless business.

609 We get the impression of real remoteness
178 here. These men are from the kampong nearby, and in this large bowl of distant mountains they are in their old dress doing the weird old practices and it has little to do with modern freedom and independence. When we go to such a place they look more at us than at the performers. We steal the show. But this is so all over Indonesia for whites. And they stare at us endlessly.

304 The tuan tanah of Weol has an elaborate set of patterns tattooed on his arms.

291 The Manggarai men often wear plaited, flat, songko-like headgear.

291 The horses here are important. Men and women
492 ride them, but mainly the former. The whole
[133] open land looks like the wild West. The priests use only horses here. They are small and spirited and bells are usually placed around their necks.

614 The next day we went again to Weol and asked
[624] if the tuan tanah and the kepala kampong were really brothers. If so, how could they belong to different panga. I found out that they are not brothers but merely distantly related.

The three panga names in Weol are the names

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191 is always in Manggarai. I have seen this before. "Mengerti sedikit, tidak bisa tjakap [I understand a little bit, but I can't speak it].

53 177 831 We saw a poor show at the pasar malam. It was a sandiwara traveling troupe like the one I saw on the ship. It consisted of torch singers and crooners. The gallery came down with a carioca in western dress. The contact was not close, but closer than they used to make it, and at the end the woman half fell into the man's arms. They shrieked. This very mild sex symbolism in dance was extreme for them. Their dances, as usual, are incredibly dull. The songs repeat themselves over and over again. 526 And they carry on their whip fighting day after day. They even abuse football, and play it from dawn to dusk. This is like the ten games [171] of baseball a day in Micronesia. They overdo things.

201 576 123 832 As we were sitting in the assistant's house with him and the other guru, a woman came in and swiftly pushed her face into mine, holding my head and rubbing noses. It seemed almost as though she were using her mouth a bit too, and I wondered if this were a combination of nose rub and sniff kiss. She then went quickly to Kattenburg and then to the two guru. Nothing would stop her, even embarrassed protests from the guru. The assistant asked who she was, and the other said she was Marcus's wife (who's that?). We were so embarrassed that we turned at once back to the questions, and we acted as though nothing had happened. We saw her later in the rear of the house, looking queer. Query: Was she crazy, or was she doing some bit of unthinking etiquette? But even if she were crazy, she must have been following a pattern here, or why do it in exactly that way? It would have been better if it had been the other guru's wife, who is a beauty.

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776 782 In regard to Manggarai religion: The poti-potiwolo live in trees; the giants have one leg and one eye; if a tree is cut down an offering is given to them.

The ine weu are dwarfs with long breasts. They strangle men with the latter. They live in forests.

The darat are in the forests too. They assume the shape of relatives and lure children so that they can kidnap them. If a child disappears, the people go out with drums and gongs to scare the darat into yielding. The poti empo are ghosts of the dead. Offerings are made to them in all rites. These ghosts hang around their graves and the kampongs. Wakar are higher spirits. Of these the good spirits are wakar dia, bad spirits are wakar daat.

The name of the high god is Mori Kraeng.

241 776 782 231 There are two kinds of gardens: lingko randang and lingko umah. The former are under the aegis of ghosts of the dead tuan tanah. The latter are under the aegis of ordinary poti. Each gelarang must have at least one of the former (lingko randang). For the lingko randang there are more and greater prayers. And at ceremonial rites for that type of garden buffa- ●[526] loes must be killed and the whip fighting must be done at its harvest festivals.

241 782 624 231 527 The agricultural feasts are:

(1) Leas ose, when the garden is divided. A pig is sacrificed.

(2) Bentio ratji, when the land is ready. Pigs and fowls are sacrificed. The people go around the lodok five times, led by the tuan tanah, in order to chase the setan. Planting is done two days after the feast. Then, for two and a half months nothing is done in the garden, not even weeding.

(3) Kalok, to drive away the mice. A pig is sacrificed and the people go around the lodok

634 Until
632 not so long ago there were three radjas there:
177 Sikka, Kangaë and Nita, and there was trouble over putting Sikka in full power. This has never stopped. Arriens[2] agrees that the Dutch were a bit mad to chop things up this way. When he was new here the Assistant Resident sent him to Tana Ai to find out what the situation was. He found that the kapitan there had had a previous meeting with the kepalas warning them to say that everything was all right. Arriens pumped them and the whole thing came out. The Dutch, he said, met the radjas they liked and took their word to the effect that their areas were much larger than they actually were. (But why not try to make a better go of it later on, when they still were able to do as they pleased?) There is little excuse for the stupidity of the government. He has also
[661] heard of the fantastic behavior in regard to the rulers here, many of whom are crazy and others are certainly cruel. I can imagine the dirty work which goes on among the radjas. This must end.

697 In regard to the "jail parade" in Ruteng,
● 526 Arriens[2] said that in Kalabahi [on Alor], when it is Queen's Day, the regular event is a tug of war between teams of jail birds. They do this with a will, and after it each one gets a cake of soap.

R Roworeke: I started to work again here on
124 Thursday, January 11. It is depressing to be
624 with these inferior informants again after working with the guru Roy, but the secretary is better now since the kapitan is not here. Today two of the four mandurs of Roworeke were present and also the kepala kampong of Wolofeo. His kampong is located at kilometer 17 and is one kilometer up hill from the road. However, he has a house in Roworeke too. When he is away, the mandur is his deputy.

[1] [i.e., in Tana Ai--Analyst]
[2] [i.e., Controleur at Ende--Analyst]

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764 If the people were very poor (or evidently for
178 some other reason) they may not bring them.
[656] Thus there has not been much change except for the fast burial now enforced in all cases.

One can see a change in that the Catholics have church rites as well as pagan. And another change is that whereas even now all pagan bodies are merely wound up in mats, Catholic bodies are put in a coffin. Formerly, very
766 famous men and stillborn children were buried near the house. Other people were buried outside the kampong (something like Limbo!).

764 Another thing is that if an old person dies,
769 one must guard his sleeping mat (evidently all of this applies to old women too) for four days. Food for the soul and a lit lamp are placed beside the body. The ghost comes and eats. It can be seen whether or not the ghost is happy if the food has been neatly eaten. If the food is left messy, it shows that the dead one is not happy. The pagans still do all of this, and sometimes the Catholics do too.

764 There are no tombs here, and there were none in the past. They have graves. There are stone markers placed on the graves.

53 All forms of entertainment are local. They are particularly fond of singing. They also dance, and there are many kinds of songs using a complement of such instruments as drums, flutes and gongs. There are no viols. He stresses that they love singing.

526 Soccer is a new game here but it is very much
524 liked. They also have raga, the rattan ball kick game. This is also new here, Roy says. They do not play cards, dice, etc. They have a kind of fruit-pits-in-holes game.

53 There is no sculpture here. A little carving is done (on the korke, barns, and they used to have images in the korke). There is no painting.
536 There is no drama (but he sees the point that

517 few moving pictures, and the trips to Ende town.

535 They dance and sing, although they do not
[526] have the whip dueling here. They do the bamboo dancing as in Manggarai. They dance and sing only at the time of the full moon, and
[534] prepare the occasion in advance. Local instruments are only the drum and the gong. Anything else is imported. And the only dances of old are the ronggeng and the main tandak (round dance), and the bamboo dance. This is all.

526 They play soccer and raga (rattan kick
524 ball). They have no card games. They do have a corn and hole game. They also spin tops, but do this only after the harvest.

53 They no longer make wooden images. There is no stone work here and no drama (evidently not even much in the ritual). There is no
[286] painting. Weaving is about the only local art. Thus they are very poor, aesthetically.

527 The only free days are feast days, Lebaran, and now merdeka. The rest of the time the people have to work hard. As they say, it is kebon, kebon, kebon. But after the harvest things are easier. During the growing season times are really arduous.

546 Very little is known locally about alien amusements. They seldom see movies, seldom if ever read, and almost never talk with foreigners. (Indeed, this underlines the remoteness of these people. They are near Ende, but nearly all of them are far away from anything outside.) Most of the people here (by far) have never seen a movie, and the others have only seen one once or twice. They do not understand that sound movies talk. This came out when I asked about how many people had seen them. The kapitan said that they don't have that kind of movies (he had never heard of them evidently). Yet he has seen at least one, but he thought

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764 they will encounter no big stones while digging, as this is a sign that more people will die. After the burial they return to the house and [888] pray. If the person who died was old or a big [554] man, they kill a buffalo. If the person was of lesser status, they kill only a pig or a fowl. Three days later, if the person who died was old or was a big man, they may kill two or three horses or buffaloes and eat them. At the same time, if the person was of lesser status, they will kill a pig or fowl.

[766] Clothes are placed on the grave of a person who dies a violent death. (See Coolhaas.)[1]

The local Catholics go through the same rites, except that they add on the church service.

[178] The big feasts for the dead dalu mentioned by Coolhaas[1] are no longer held. On such occasions they might wait quite a while. They killed up to perhaps ten buffaloes.

769 There is a very close relation between the ancestors and the death cult. The dead are always invited to feasts. There are no tombs, but the ancestor cult is strong.

[574] Note: The whip duels are held at all big
● 526 feasts: New Year, harvest, illness exorcism,
524 wedding, but not at the funeral.

All local recreation is native: tjatjih (whip duelling), tug of war, rope jumping (!), children's games like tag and hide and seek (he says they are the "hunter and hunted"), the bam-
[535] boo jumping dance (tekarulu). The dances are: sanda (round), sae (group and solo), danding (round). They play the rattan football (raga) and soccer.

526 The most loved of all is tjatjih. Cornelius says that to the best of his knowledge he has never known of any man being actually blinded, because the superorbitals protect the eyes. However, plenty of people get bad scars on their

[1] [See bibliography, cat. 113--Analyst]

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526 face as well as on their body. In regard to girls who like men who have hit the eye of an opponent, he says that one should merely say that girls admire clever whippers (like athlete lovers in the United States).

The only sports followed are soccer and raga.
524 Card games are new and rare. (I noted that he bought a pack recently.) Also, there is a stone in a hole game. There are many children's games.

[535] Dances here are only local dances. There is
532 no sculpture, but they do have the old images. In regard to these old carvings, they do not know who made them. Note the petrifaction myth
773 regarding Ine Amba. I don't know the story about the Vatu Veol, but I think he has it in his notes.

778 Note: On the map there appears the high little hill near the tjompang. This is called "the place of sunning selves before." Here the people used to sit for sunning themselves, and many still do. However, there are no rites connected with this. It is probably impossible to link this with a sun cult, as in Ambon. It is in the right place for it, as it is a bit off from the old site of the kampong, and on a nearby hill, as in Ambon, where the sun mound is a bit off from the kampong on a hill. Note also that it has the "sun" element in it. And its name was "bangka" ("former") which also applies to the old kampong site, which is called "Bangka Veol."

531 There is quite a bit of wood carving on the houses, especially on the decorations on top. Ordinary, clever men do this. The only real
534 musical instruments are the drum and the gong (and they are amazingly good at them). Bamboo flutes are for individual amusement only; they are not festive instruments. Thus the drum and the gong are the only instruments with any "standing".

[i.e., the assistant --Analyst]

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000 "standing." There are plenty of songs. Singing
533 is the greatest art, and I was impressed extremely with the school performance. A priest who was musical said that they are excellent and strange. The new songs like krontjong, omba' putih-putih,[1] etc., are sung only in the towns. Here only a few know them, but nearly all the songs which the majority of the people know are old Manggarai ones. Cornelius[2] said that there are about ten kinds of rhythms in
[562] drum and gong playing. Some are for both sexes, others are for men or for women only.

221 May, June and July are relatively free of
527 work. Otherwise there is little free time. Feasts are the fun times here, and they are largely not at set times.

●[526] Soccer is loved and so are horse races.
541 These are not native. They are held either in
525 town or along the road here. This is true especially at harvest time. There is betting.
[777] Cock fighting has come in a little from the outside.

538 There are plenty of stories. They tell tales while they work in the gardens and especially while they bind corn in the houses. Also, the old people tell stories in the evenings. They tell tales when they are just sitting around and drinking, too.

There are many kinds of stories. A number of them are sung, but many are not. They are never very long, and none lasts for several days as in Ende and Larantuka.

533 There are about ten kinds of songs.

527 For the Catholics, Sundays are free, and the pagans have largely taken this practice over. They are glad to have the day off. Otherwise, the only free days are feast days.

[868] With the dances and singing and story telling
538 there is no regular instruction. There is a decline in interest in the old tales especially,

[1] [i.e., a song title, "White Waves" --Analyst]
[2] [i.e., the assistant--Analyst]